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ORGANIZED ROSARY DEVOTION.

While speaking on "St. Dominic" in St. Joseph's, Glasgow, Father Archibald Campbell, S. J., said that the life of Our Lord on earth has been faithfully reproduced in the life of the church from its very infancy. Trials and triumphs have been her lot. The trials came not only from persecution, but more shamefully still from heretics and heresies within her own bosom. At the same time God raised up men to combat these poisonous doctrines, and bring them to naught. Among many others St. Dominic was specially sent to confound this pestilence. He was born in 1170, in Calagor, in the diocese of Osma in Old Castile. From his very infancy he was reared in piety by his mother. When he was fourteen years of age he was sent to Palencia for his studies, and when the schools of Palencia were transferred to Salamanca, Father Dominic betook himself, and distinguished himself in the schools of rhetoric, philosophy and theology. When he took his degrees he was appointed lecturer in theology. As a preacher he excelled in the town of Palencia until the Bishop of his original diocese at Osma requested his help in the reform of his Cathedral chapter. Dominic, considering the invitation of his Bishop the voice of God, consented to the change. As the chapter was now composed of Canons Regular, the saint donned the habit of a Canon Regular of St. Augustine. His Bishop was commissioned by King Alfonso IX., of Old Castile, to negotiate a marriage between his son and heir and a princess of the house of La Marche. The Bishop took with him as a companion our saint. When passing through Languedoc they found the country honeycombed with the grossest heresy. After having settled the marriage business they returned to Osma, where the King was delighted to receive them. Hardly had they settled down than they were again on the road with a most magnificent retinue to fetch the bride for the nuptials. On their arrival at La Marche they found that was not a marriage they were to assist at, but the funeral obsequies of the bride, who had meanwhile expired.

Dominic and his Bishop were very much concerned with the deplorable condition of Languedoc, and hastened to Rome to lay before the Vicar of Christ the terrible invasion of heresy in that country and besought His Holiness to be allowed to devote their energies to the extirpation of this soul-destroying pestilence. The Bishop wished to resign his diocese, but the Pope would not hear of it, but granted him permission to remain with Dominic in the work of combating the Albigensian heresy. On the lapse of the two years the Bishop retired to his diocese of Osma, where he soon breathed his last. Now it was Dominic's time to gather round him a group of earnest preachers. It was at this time also that the Holy Rosary as we now have it, to be the powerful weapon which finally vanquished the Albigensian outbreak. A second time St. Dominic repaired to Rome for the confirmation of his new order. No sooner was the permission granted than houses grew up like mushrooms in the night throughout Europe. Provinces were formed and Provincial Superiors were appointed everywhere. God gave proof of the sanctity of his servant by undisputed miracles. There has never been a doubt expressed about two cases where he raised the dead to life. Now it was that the Dominicans threw themselves into the intellectual activity of the age. The saintly Albertus Magnus systematized the philosophy of Aristotle for the use of the schools. Great as was his name for sanctity and intellect, it was put entirely into the shade by his holy disciple St. Thomas Aquinas, the Angel of the Schools. Almost all the great men of the age joined the great family of St. Dominic. Of course they had their adversaries on certain points, such as Duns Scotus the Franciscan and others, and in later years the Jesuit schools of philosophers and theologians.

The Dominicans went forth flourishing and to flourish. They followed in the wake of the conquerors of America, and Las Casas and his companions taught the aborigines who were in darkness and in the shadow of death the glad tidings of the gospel. Dominicans settled in England, where they had fifty-eight houses before Henry VIII. dissolved the monasteries and began a new religion with the spoils of the ancient faith. Ireland had many houses. Scotland had eighteen houses in all, namely at Aberdeen, Ayr, Berwick, Dundee, Elgin, Glasgow, Haddington, Inverness, Linlithgow, Montrose, Perth, St. Andrew's, St. Monan's (Pife), St. Ninian's (Stirling) and Wigton; but at this day the "Black Friars" have no house in all fair broad Scotland, and yet a friend reminds me that in the month of October, 1822, and in the month of November of the same year, one of the most brilliant orators the order ever produced preached from this

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pulpit in the person of the very much beloved Father Tom Burke, on "Catholicity in Relation to Irish Character." When again we were celebrating the jubilee of our parish, another son of St. Dominic took part with us on the joyful occasion—the very Rev. Dr. O'Keane, O. P., of the Dominican house of Tallaght. This order has enriched the church of God with innumerable saints—five Popes, sixty Cardinals, twenty-three Patriarchs, 600 Archbishops, 1,500 Bishops and well over one hundred Masters of the Sacred Palace in the Pontifical Court since the days of St. Dominic, who was himself the first to hold this office, which is held by the Dominicans to this present day.

JUDGE JAMES QUARLES.

No man at the local bar is more respected than Judge James Quarles. He made a splendid record as Chan-



THOMAS D. CLINES.

Thomas D. Clines, than whom there is no one more popular in Louisville amateur dramatic and musical circles, will appear in Jeffersonville tonight, taking a leading part in the St. Patrick's day celebration of the Cecilia Club in St. Augustine's new hall. Mr. Clines, who is Treasurer of Jefferson county, has been generous with his talent, scoring pronounced successes in the operas produced by Mackin Council, the entertainments of the Elks, the Alumni of St. Xavier's College, of which he is President, and with many others. While contributing much of his time to our local societies and works of charity, he never neglects his duties as County Treasurer, in which office he is making a record that does credit to himself, his friends and the Democratic party.

REVOLTING

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Morality.

True Woman's Movement For Wel-
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REFINED PAGANISM PRODUCTS.

How often will it have to be declared that radicalism is sinking into the very heart of our national life? America, so much in need today of healthful energy and vigor, is absorbing more and more the poisons of ruinous and destroying doctrines. In a quiet, insidious way—and yet with brazen effrontery enough—have these ideas crept into the very lives of the people, vitally affecting their actions. There is no institution, no matter how fundamental or sacred, which has escaped the assaults of these "modern" schemes for the "betterment" of man-and-woman kind. Even the marital relation and the family, so essential to a well ordered society, have not been allowed to pass by without destructive "reconstruction" and amendment; rather has this basic relationship in fact been the shining mark for the attacks of the upheavalists. The latest issue of the International Journal of Ethics furnishes us with evidence on this score. "When Mating and Parenthood are Theoretically Distinguished" runs the title to the article which gives us our theme, and Mrs. Ethel Clews Parsons, the radical writer on these subjects, is the author. In the same periodical in June of last year Mrs. Parsons stated her views on marital relations and in the present instance she expands on those ideas. Mrs. Parsons would certainly turn marriage topsy turvy if she had her way, or rather she would whittle it out of existence altogether.

There would be no public recognition of the marital relationship, indeed there would be no such relationship at all in the way we understand it. Parenthood would be publicly recognized in its stead. Parents' certificates would take the place of marriage certificates, such certificates to be issued only to those who would make fit parents; that is, "fit" according to the ideas of the State, whatever that might be. Illegitimacy, as we understand it today, would be done away with. There would be no stigma attached to birth outside of wedlock, for the latter would be really non-existent. "Illegitimacy" will refer to the parents only under this wonderful scheme, "not to the offspring, and to the former insofar as they shrink their responsibility to their offspring and the State." For instance, "parents of an improper age or otherwise physically defective, uncertified parents will be accounted illegitimate." "Responsible motherhood," based on the idea that "the State can not afford to search for paternity," will be ushered in. Maternity premiums will be substituted for dowers. "Greater economic responsibility will attach to women and they will have proportionally greater freedom of maternity. To men as well as women parenthood will become a more voluntary and therefore a more significant enterprise."

Revolted ideas, put forward in the name of ethics and morality, products of a decadent and disintegrating refined paganism! Mrs. Parsons, the exponent of these doctrines, is one of those leaders of the modern woman's emancipation movement whom Mrs. Margaret Sanger, in the New York Call of February 27, sets down as examples of those who have practiced birth control. Mrs. Sanger, it will be remembered, is the prophetess of the birth control movement in America. "A considerable number of our leaders," she writes in her article on "Woman and Her Fight for Birth Control," "have married and become mothers. But they have had small families. Olive Schreiner, Ellen Key, Annie Besant, Mrs. Havelock Ellis, Mme. Curie, and Emmeline Pankhurst illustrate this point in Europe. In America we have Dr. Anna Shaw, Mrs. Carrie Chapman Catt, Mrs. Harriet Stanton Blatch, Mrs. Anita C. Block, Mrs. Elsie Clews Parsons, Mrs. Charlotte Perkins Gilman and Mrs. O. H. P. Belmont, none of whom are the mothers of large families." A roll of honor, Mrs. Sanger considers it, though others will think very differently—those who have a hold on the old, stable morality, based on the law of God.

"In the last analysis," the champion of the artificial control of birth says, "the fight for birth control is a woman's fight. It has been started by women and must be waged and won by woman for her benefit and freedom." Which reminds us very forcibly that in the fight against radicalism and its decadent doctrines the conservative Catholic woman has no small part to play. By her example must she continue to condemn the false theories of irresponsibility which are becoming in practice more and more in evidence. When she can, must she assert her voice and influence against these damaging principles, which in the end spell unhappiness and a decaying nation. Among the people also in social work must she go to prevent the inculcation of these ideas among them and to endeavor in the way which is hers to bring about changes in conditions which will make the tendency to these practices less marked and pressing. This is work for her to deeply consider. It is the true woman's movement for the welfare of her sex and of the social whole.

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